intrusion of Ignorance, of discord into the harmony,
of darkness into the light, of division and limitation
into the self-conscious infinity of the divine creation.
For we can conceive, and since we can, the Divine
can still more conceive—and since there is the
conception, there must somewhere be the execution,
the creation actual or intended,—a universal
harmony into which these contrary elements do not
enter. The Vedic seers were conscious of such a
divine self-manifestation and looked on it as the
greater world beyond this lesser, a freer and wider
plane of consciousness and being, the truth-creation
of the Creator which they described as the seat or
own home of the Truth, as the vast Truth, or the
Truth, the Right, the Vast,[1] or again as a Truth
hidden by a Truth where the Sun of Knowledge
finishes his journey and unyokes his horses, where
the thousand rays of consciousness stand together so
that there is That One, the supreme form of the
Divine Being. But this world in which we live
seemed to them to be a mingled weft in which truth
is disfigured by an abundant falsehood, *anHasya*
bhureh[2]*;* here the one light has to be born by its
own vast force out of an initial darkness or sea of

Inconscience[3]; immortality and godhead have to be
built up out of an existence which is under the
yoke of death, ignorance, weakness, suffering and

[1] *sadanam rtcLsya, sve dame rtasya, rtasya brhate, rfam satyam brhat.*
[2] *Rig Veda,* VII. **60.** 5. [3] *apraketam salilam.*